THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?*"—JOB. 38: 4-7.

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HOW WE SHOULD PRAY.

BY PRESIDENT HUGH J. CANNON OF THE GERMAN MISSION.

"AND all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi: 22).

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi: 24).

If it were necessary, one could continue almost indefinitely to quote from the words of the Savior to prove that our Heavenly Father is willing to hear His children when they come to Him in prayer. The Bible is full of such declarations. With a loving-kindness which should melt the heart of the most hardened sinner, Jesus invited all men to come to Him and become partakers of the blessings He had to bestow. No man who ever lived upon the earth understood better than He how to sympathize with the oppressed and those who are bowed down with the sorrows of life; no one knew better the struggle which is being waged continually in the breast of every individual. And when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," He meant exactly what He said and nothing less. In making this statement He did not speak in parables, and His words are so plain that "the wayfaring men, though fools, shall not err therein."

But if this is true and these words really mean what they say, why is it that

so many people pray without receiving an answer to their supplications? On every hand we see that this is the case. Every man who has the eternal salvation of his soul at heart can well afford to take the necessary time and exert himself sufficiently to find a satisfactory answer to this question. A thorough and consistent investigation of the subject will convince one that in no case is the Almighty at fault when our petitions remain unanswered. We quote the following from the Doctrine and Covenants: "I command and man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above" (Sec. lviii: 32, 33). The world does not receive this book as the word of the Lord, and yet this quotation is so reasonable that all should believe it. It is a fact that there are many people in the world to-day who doubt the existence of Deity, and who say in their hearts: "The Bible is not true, for its promises are not fulfilled." But they are blind to the fact that the Lord commands, and man obeys not, and as a consequence of the disobedience the blessings are not forthcoming. The Prophet Isaiah says that "the Lord's hand is not shortened, that he cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." And this explains fully the reason why many people are not heard. In almost every passage in the Bible where we are told to pray and that our prayers will be answered, the condition is made that we must ask in faith, nothing doubting; "for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James i: 6, 7). The Prophet Joseph Smith tells us that in order to have the necessary faith in our Father in heaven we must have an actual knowledge that the course of life which we are pursuing is in accordance with His will. Doubt is the certain result of wrongdoing, and the Prophet says further: "Where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there faith is weak." It is not difficult to understand why this should be. It could not be otherwise. If we stubbornly enter upon a path which leads in an opposite direction from that pointed out by the servants of the Lord it would be impossible to approach Him with a feeling of worthiness. The consciousness of our guilt would arise like a spectre before us and fill our hearts with fear and uncertainty, and such feelings must of necessity destroy faith.

On the other hand, no person is justified in postponing his prayers until he can feel that he is perfect. The adversary will gladly have us believe such an idea; he would gladly discourage us and make us feel that we have wandered so far from the narrow path that we can never find our way back to it. The Lord knows that we have weaknesses, and He goes so far as to say, "I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them" (Ether xii: 27). He understands our hearts better than we do

ourselves and knows the circumstances under which every improper deed is committed. He knows how great the temptation is and how earnestly and sincerely we battle against evil. We cannot deceive Him in the least degree; we cannot make Him think we are better than we really are; but when He sees that we are struggling with all the energy we possess to overcome evil He will overlook our shortcomings, for He says: "Yea, and as often as my people repent, will I forgive them their trespasses against me" (Mosiah xxvi: 30). And in the sixty-second section of the Doctrine and Covenants He says that "He knows the weakness of man and how to succor them that are tempted."

It would of course be untrue to say that all those who pray without receiving a direct answer are wicked, or that through their sins they have separated themselves from the Almighty. Very often good people pray for something which would be very injurious for them, and the Lord in His mercy withholds the desired gift. Still if they persist in beseeching Him for what they desire He will sometimes let them have it. The Savior tells us: "Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation" (Doc. and Cov. Sec. lxxxviii: 64, 65). And He further says: "He that asketh in Spirit, asketh according to the will of God, wherefore it is done even as he asketh" (Sec. xlvi: 30). As we grow in knowledge and experience we will often have cause to thank the Almighty from the bottom of our hearts that some of our petitions have remained unanswered, for with our increased wisdom we will be able to see that the gift we so much desired would have been nothing less than a terrible misfortune.

Ignorance of the character and attributes of Deity is also responsible for many unanswered petitions. When one's ideas of Divinity are uncertain or perhaps unreasonable, faith must of necessity be weak. All uncivilized races believe in a being or a power that is higher than man. But their ignorance of the true character of the Almighty is so great that a perfect and living faith is impossible. Regrettable as it is, it is still a fact that there are millions of people among the civilized nations whose ideas of the Creator of the universe are just as uncertain, and in many cases are just as unreasonable, as those entertained by the heathen. It is easy to understand that a man could pray all his life to a graven image, to the sun or the moon without being heard. And when a person prays to something which in reality has no existence, will his petitions not remain unheard, just as much as do those of the heathen?

The important question then is, How should one pray in order to be heard? Our first duty is to exert ourselves as far as possible to become acquainted with the Being to whom we pray. It is necessary to understand His character as well as the relationship which exists between us. Our life work should be to walk in the path which our Redeemer trod and which leads back into His presence. We should strive to become as valiant for the cause of righteousness as He was in whose name we are commanded to pray, and when we are disappointed in our efforts and make mistakes we should plead in all humility for the forgiveness of our transgressions and for power sufficient to enable us to overcome in the future. Such a course will create a faith which cannot be shaken and will bring us nearer to our heavenly Father. Gradually we will become acquainted with the whisperings of the Holy Spirit until we

understand its promptings as well as if the Lord should appear to us personally and tell us what to do. It is important that care and wisdom be exercised that the gift for which we pray may be a benefit and not an injury to us. We should endeavor also to gain sufficient strength to bear the blessings as well as the trials of life. There should not be the slightest trace of enmity or revenge in our hearts, for we can only expect the Lord to forgive us our trespasses as we forgive those who trespass against us. It is also necessary to be sincere, for the heart cannot be hidden from the eyes of the Lord. We read in the Book of Mormon, "And likewise also it is counted evil unto a man, if he shall pray, and not with real intent of heart, yea, and it profiteth him nothing; for God receiveth none such" (Moroni vii: 9).

To pray in a manner acceptable to the Lord it is not sufficient that the heart be pure and free from guile. The Savior gave His disciples and the world a beautiful example which should be followed in all their prayers. They were to come to their Father as little children, and ask in simplicity for what they wanted. He warned them against praying to be heard of men and also against the use of unnecessary words. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. vi: 7). We should avoid the too frequent use of the holy name of the Father, not only during prayer but at all times; and, although it is necessary to pray in the name of the Son, His name need only be mentioned once during the prayer. If we do our part we can have the absolute assurance that we will not seek the face of our Heavenly Father in vain. ¡He is in reality our Father and is ready and willing to shower His choicest blessings upon us just as rapidly as we are in a position to receive them.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XIII. ISRAEL'S THIRD, OR POOR'S TITHE.

We have now to consider a third tithe concerning which the Jewish law enjoined: "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shall lay it up within thy gates; and the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

This seems to teach that:

A tenth of every third year's increase was to be laid up at home:

This tenth was to be shared by the local Levite, the stranger, the fatherless and the widow.

The object of this tithe was, that Jehovah might bless the work of the tithe-payer's hands.

Some think this was not a third tithe, but a triennial substitute for the second tithe, so that in the third, and again the sixth, years (as well as the

seventh year when the land was not to be cultivated), the Israelite would not take the second or festival tithe to the sanctuary, but would dispose it among the poor at home.

In support of this opinion may be quoted the words of Maimonides: "On the third and sixth years from the sabbatical year, after they have separated the first tithe they separate from what remains another tithe, and give it to the poor, and it is called the poor's tithe, and not on those two years is the second tithe, but the poor's tithe."

Selden and Michaelis also argue in the same direction, saying that a third tithe would be an excessive demand upon the income of a man who had already expended two-tenths of his increase. Peake likewise, in Hastings' *Dictionary of the Bible*, says, "It may be urged that it is not probable that a double tribute should be exacted from the crops." And again, "Nor is it probable that a tax of nearly one-fifth of the whole produce should be imposed on the farmers."

On the other hand, as opposed to these conjectures, it may be observed: That the Hebrew Scripture nowhere says, explicitly, that the third tithe is to be substituted for the second.

The injunction is several times repeated that every male should go up to the festivals yearly: but neither the third, sixth, seventh or any other year is excepted.

Again, the author of the apocryphal book of Tobit makes it quite clear that he paid the Levites', the Festival, and the Poor's, tithes. Josephus, too, is quite clear as to a third tithe. He writes: "Besides those two tithes which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a tithe to be distributed to those that want; to women also that are widows, and to children that are orphans."

Once more, for a modern opinion, may be instanced that of the late Dr. Pusey, Regius Professor of Hebrew at Oxford, who preaching on Ash Wednesday at St. Paul's, Knightsbridge, is quoted thus: The Pharisee "paid tithes of all which he possessed: a double tithe you will recollect, one for God's priests, the other for the sacrifices, and yet another every third year for the poor: 4s. 8d. in the pound he anyhow gave to God, not, as our custom is, underrating property for the poor rate, but a good 4s. 8d. in the pound on the average of the three years."

In fact, there would seem to be no authority in favor of this supposed triennial substitution of the third tithe for the second, until the twelfth century, when Maimonides says that the third and six years' second tithe was shared between the poor and the Levites, *i.e.*, that there was no third tithe.

But even then we have a contemporary rabbi of the same century, Aben Ezra, who says, "This was a third tithe and did not excuse the second tithe."

As for the objection that a third tithe would be an excessive demand upon income, the late Sir Monier Williams, Professor of Sanskrit at Oxford, having referred me to passages of Sanskrit law, especially the code of Manu, the oldest compendium of the laws of the Brahmans, pointed out that the usual proportion of produce taken by the king was a sixth part, (as we have seen was the case in Egypt) but that in times of necessity, he might take one-fourth, of the crop.

We may remember, also that, in the time of the Maccabees, the inhabitants of Judea seem to have been taxed to the extent of one-third of their seed, and half of their fruit.

For a modern illustration I would observe that on my first visit to Bokhara in 1882, I asked about taxes, and received widely divergent answers in different parts of the Khanate. At one place they said that out of ten batmans of harvest they paid eight (or four-fifths) for taxes; and at another four (or a half), and that as a matter of fact, the beks took more and more, and as much as they pleased.

Again in 1894, when traveling through most of the large towns of Italy, I was told more than once that the taxes then being levied upon the people amounted to at least 20 per cent, of their incomes. Given, then, a conscientious Italian paying 20 per cent of his income to the State, and, as expected by the Council of Trent, another tithe of ten per cent. to his Church, and these demands united would be a heavier claim upon income than the three tithes of the Law. Moreover if Josephus could enjoin the Jews to pay three tithes for their own religion, when they were paying also taxes to the Romans, much more might the Mosaic law require three tithes under the theocracy, especially as the payment of these procured to the Israelite, not a few of the judicial, educational, and social benefits for which other nations now pay taxes.

It would seem then, that the Mosaic law enjoined upon the Israelite to pay yearly two-tenths, and at the end of three year, a third tenth, of his income.

SPIRITUAL BLESSINGS ENJOYED IN INDIA.

At the regular meeting of the Karachi Saints, on Sunday, October 25, 1903, after singing of hymns and prayer and the administration of the sacrament, Brother Robert W. Currie, one of the local Elders, was called on to speak. Since Elder Cooper's departure the branch has conducted its services without missionary help, though the first baptism in Karachi occurred only July 1st of the present year.

Brother Currie said it was customary for Latter-day Saints, before beginning a discourse, to ask the assembly to pray that they might receive the help and guidance of the Holy Spirit. He would ask the Saints to specially pray for him this evening, as he had not prepared an address, but was depending solely on the Holy Spirit. He felt constrained to open his Bible and take as his subject the first text that struck his eye. This happened to be St. John iii: 33, "He that hath received his testimony hath set to his seal that God is true"; and it was most appropriate in his case, for during the past week he had received a testimony that God was a prayer-hearing and a prayer-answering God. He had for three or four days been suffering from a severe pain in the back, accompanied with fever. The pain was getting worse and worse, and was at times excruciating. He felt moved to have nothing to do with medicine, but to go to the Lord, by having the ordinance for the sick administered to him. This was done after the meeting on Wednesday, and he could honestly say that he was now free from pain, and felt better in health than he did for some time previously. Another very comforting verse that

occurred to him as being appropriate to his case was Philemon 6th verse: "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." He therefore exhorted the Saints to put their faith into practice, and they were bound to receive a testimony, and thus they would increase in faith and knowledge, line upon line, precept upon precept. They ought not to be dissuaded from relying on God to cure them, on the ground that their sickness was too trivial a matter. This thought should not be harbored at all, as it was a device of Satan. As St. Paul advised Timothy to stir up the gift that was given him by the laying on of hands, so ought they to exercise the gifts of the Spirit. All the members had received the Holy Spirit by the laying on of hands. They had the powers of the Priesthood, and he exhorted them to exercise the gifts of the Spirit, as he wished the branch to receive many and great blessings. He knew from experience the truth and comfort of what St. Paul had said, that so long as a man knew in his conscience that he had done all he could to please God—that he had fulfilled all religious duties which he was called upon to do, he was bound to receive all he asked God for, so long as it was expedient for him. He had only to approach Him with perfect faith that his prayer would be answered. He therefore exhorted all the Saints to do all they could to please God, and to spread the true Gospel, even if they had to sacrifice their feelings and comfort. One thing he would suggest, that was, that some of them should visit the hospitals with tracts, as he knew from experience that the sick bed was often a school of instruction; it was there that a man thought of God. They should not mind whether the patient was a Roman Catholic, or of any other religion, they should do their duty by giving him an opportunity of learning of the true Gospel, and leave the rest to the Lord.

The meeting closed by singing and prayer.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

Hon. William Jones, M.P., and member of the Mosely educational commission, visited Utah during the latter part of November and investigated educational institutions there. He said he was impressed with the system.

Daniel S. Cahoon, who was thought to be the oldest member of the Church, died November 13, 1903, at Deseret, Millard county, Utah. He was born April 1, 1822, and was baptized in the Church in 1831, the year following its organization, by William McClellan. The deceased worked on the Kirtland, Nauvoo and Salt Lake temples, and suffered in the persecutions of the Saints in Illinois and in the hardships of the exodus to Utah, where he arrived in the year 1848. He was personally acquainted with the Prophet Joseph Smith, and always bore a strong testimony to the divinity of his mission.

Aaron F. Farr, one of the best known citizens of Utah, died November 8, 1903, at Logan, Utah. The deceased was a pioneer of 1847, and during the whole of his long life took an active part in the spiritual and material interests of his people. He was 85 years old at the time of his death, having been born at Waterford, Vermont, October 31, 1818. He was baptized in 1832, and from that time on was intimately associated with the Saints in the troubles and drivings that characterized the early years of the Church. The funeral occurred November 12th, at the tabernacle, Ogden, the home city of Judge Farr, and was largely attended by relatives and friends.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 3, 1903.

EDITORIAL.

ARE NEGROES CHILDREN OF ADAM?

A CURIOUS controversy has been carried on lately through the columns of the Atlanta, Georgia, *News* as to whether there is any relation between the negro and the white man. Dr. J. B. Mack, a Presbyterian clergyman, began the discussion by an article in which he asks the questions whether the negro is a brute or a man, and if a man whether a descendant of Adam or an inferior creation. The first question he answers in obviously the only possible way, that the negro is a man. The second he finally answers by denying any kinship between the two races. He says that an increasing number of people assert than an organized government existed in Babylon 7,000 B.C., while the Bible chronology, makes Adam's advent 3,000 years later; also that "Scripture, science and common sense, all three, do agree in declaring that 'like begets like' is a divine law. How, then, can the fair-faced and silken-haired white man have the same parentage as the black-skinned and kinky-headed negro?" The denial that the negro is a descendant of Adam means, as Dr. Mack says, that "we cannot see how negroes can be saved by Christ, the second Adam, unless they are represented in and descended from the first Adam."

This is certainly a most serious conclusion, and a number of clergymen and others have written on both sides of the question. Those who believe contrary to Dr. Mack have asked him to explain such passages as Acts xvii: 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth," and Genesis iii: 20, "And Adam called his wife's name Eve; because she was the mother of all living." Negro clergymen are naturally indignant, and Bishop Holsey of the Colored Methodist Episcopal church asks what is to be gained by getting "the black man out of the Adamic or the human race." "Do they wish," he queries, "to make it a pretext to oppress, to brutalize and force the ex-slave or his children back to slavery or serfdom?"

It is plain that this matter has arisen through the intensely bad feeling of the white people against the negroes in the Southern States, where the race problem, the offspring of slavery, has become so serious. People of the Northern States will generally laugh at the whole discussion. Yet there is a point to be understood in it. What is the position of the negro in respect to the Gospel of Jesus Christ? Is he entirely outside the sphere of the Gospel, as some are asserting; or is he on the same basis as the white man as regards

membership and authority in the Church? The Latter-day Saint view is that neither of these positions is correct.

In the first place we look on the negro as a human being, a child of Adam, who with all other members of the human race will be resurrected from the dead. Like his white brother the negro is capable of having belief in the Lord and has a consciousness of sin. Where sincere faith and repentance are manifested and all conditions are proper, negroes may be baptized and receive the laying on of hands for the gift of the Holy Ghost. They may partake of the sacrament of the Lord's supper and enjoy other blessings as members. They are barred, however, from ever receiving the Priesthood and the blessings that pertain to its possession. The endowments of the House of the Lord and marriage for eternity are not within their power to obtain.

We remember the curse that Noah placed upon Canaan the son of Ham after becoming aware of Ham's transgression. A servant of servants he should become to his brethren (Gen. ix: 25). But why curse the son instead of the father? The Pearl of Great Price gives some light on the subject. In the time before the flood Enoch declared, Book of Moses vii: 8. "And there was a blackness came upon all the children of Canaan, that they were despised among all people." In the twenty-second verse of the same chapter it says: "And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it were the seed of Cain, for the seed of Cain were black, and had not place among them." The two references seem to be the same people. Later on in the 1st chapter of the Book of Abraham that patriarch says, verse 21: "Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth." As Ham was not of the blood of the Canaanites, his wife must have been, and Canaan, whom Noah cursed, doubtless inherited not only his name but a black skin from his mother. Abraham says further (verse 26) that Noah cursed the descendant of Ham "as pertaining to the Priesthood." It would seem from this that the negroes are descendants of Cain through the wife of Ham, and of a lineage that cannot receive the Priesthood of God.

Why one child should be born heir to the Priesthood and another cursed as pertaining to it, when neither child apparently had any influence over the conditions of its birth, is one of the innumerable questions regarding the differences of inherited power and opportunity among human beings. In a general way they may be satisfactorily answered by the doctrine of the pre-existence of spirits, that in a former probation our spirits, like Christ's, lived in the presence of the Father and attained to varying grades of excellence. When the great war between the hosts of Michael and Satan occurred in heaven, different degrees of valor were manifested. Satan and one-third of the spirits of heaven were cast out for their rebellion and became devils, but between these and the noble spirits who devotedly followed Michael there were doubtless indifferent ones who were not good enough to fight for God, and not bad enough to join themselves to Lucifer. It has been thought by some that these spirits were allowed by the Lord to come on earth, but under the curse of the dark skin and, worse than that, under the curse as pertaining to the Priesthood.

Though the Latter-day Saints believe, as do all other thoughtful people among both whites and negroes, that marriages between the two races should be strictly prohibited, yet we have no hatred toward the colored people, and would do nothing to make their lot any harder to bear. They are the children of God, and we strive to love all His creatures.

PRESIDENT GRANT'S ARRIVAL.

THE Saints of the European mission will be glad to learn of the safe arrival in Liverpool of Elder Heber J. Grant of the Council of Twelve Apostles. At the last general conference, it will be remembered, Elder Grant was appointed to preside over this great field of missionary effort, extending from Tromsö, in Norway, and Iceland to Cape Town, in South Africa, and from Great Britain to India, in all of which places are organized branches of the Church. This is the first time President Grant has been in Europe, but he comes almost direct from the Orient where he has labored for over two years opening up a mission in Japan. He has also traveled extensively in America and during the twenty-one years since he was called into the Council of Twelve he has preached the Gospel in Canada, Mexico and many of the States and Territories of the Union.

It is several years since there were two of the Apostles in Europe at the same time. In the early days of the Church there were several here at once, on one occasion, at least, a majority of the Council, but as the Church spread out at home and many stakes were organized, the Twelve were needed there. It is not always that one can preside over this, the most important mission of the Church. President Lyman will leave probably in January, and at the end of this month will turn everything over to President Grant.

NOTICE TO CONFERENCE PRESIDENTS.

THE missionary report of each Elder should reach this office as soon as possible after the Elder is released. As has previously been announced our passenger service over the ocean to the United States will be under the management of the White Star line. Interrogatories and labels will be furnished later for that company, but our Canadian passengers will sail per the Dominion line as heretofore, therefore Dominion labels and forms should be retained and used for passengers going to Canada.

J. J. C.

FOURTEEN persons were baptized in Bradford, of the Leeds conference, last Saturday evening. Only two of these were in any way related to the Saints. President Morgan reports that many are investigating our doctrine with a sincere desire for truth.

PRESIDENT JAMES DUCKWORTH of the Australian mission writes that the health of the Elders in Australia is good and they are enjoying their labors. The climate is such that open air meetings can be held practically the whole year round and the Elders usually are accorded every privilege in this respect. President Duckworth says, however, that the Australians are very indifferent in regard to religion.

Brother Alfred J. Bird, secretary of the Mutual Improvement association at Middlesbrough, writes that this season the association is studying the manual for 1903-1904, "New Witness for God." During the two previous years of its existence the association has taken up and studied "Articles of Faith," "The Life of Christ," "The First Principles of the Gospel," Parts I. and II. The first principles of the Gospel from the Book of Mormon standpoint were taken up during the summer season.

President Warren H. Lyon of the South African mission writes that in Port Elizabeth, where Elders Smith and Simkins have been laboring, a number of investigators have been found, and two have applied for baptism. A sister has opened a room for meetings, and these are well attended. The brethren intend soon to economize their labors by separating; President Lyon will work in and about Cape Town, Elder Smith at Port Elizabeth and Elders Griffiths and Simkins will begin work in another district.

Elders James and George H. Thomas write from Northampton of the Birmingham conference that they are encouraged at the outlook there. Friends and investigators are taking an active part in the Mutual Improvement association, and some will soon be ready, it is hoped, to accept the Gospel. At Rounds a Latter-day Saint tract that had strayed into a Sunday Bible class opened the way for good work to be done among its members. Recently a Sunday school was organized at Northampton with Arthur Goss, superintendent; John Reynolds, first assistant; Charles P. Hilton, second assistant; May Nichols, secretary and organist. A Mutual Improvement association was also organized, with James Thomas, president; Charles P. Hilton, secretary; George H. Thomas, musical director; May Nichols, organist.

Arrivals.—The following Elders arrived in Liverpool ex s.s. *Commonwealth*, Saturday, November 28th, 1903: President Heber J. Grant, Salt Lake City. For Great Britain—Willard O. Creer, Spanish Fork; Albert F. Richins, Grouse Creek; David H. Packard, Springville; Warren W. McCarty, Raymond, Alberta, Canada; Milton A. W. Jones, Murray. For the Netherlands—Henry Denkers, Ogden.

Accompanying President Heber J. Grant to Europe are his wife, Mrs. Emily W. Grant, and daughters Florence, Edith, Dessie, Grace, Emily and Frances.

Appointments.—The Elders for Great Britain who arrived in Liverpool ex s.s. *Commonwealth*, Saturday, November 28th, 1903, have been assigned as follows: Willard O. Creer, Manchester; Albert F. Richins, Bristol; David H. Packard and Warren W. McCarty, Scottish; Milton A. W. Jones, Welsh conference.

Elder Stewart Eccles has been appointed to succeed Elder James H. McDonald in the presidency of the Scottish conference.

Releases.—Elder John H. Wheeler of the Sheffield conference was honorably released November 26th to return home at his pleasure; Elders William Mathews, James W. Betteridge and David Clark of the Bristol; Elder Orange

D. Baker of the Newcastle; President James H. McDonald and Elder William Purdie of the Scottish, and Elder David S. Thomas of the the Welsh conference were honorably released December 1st to return home per s.s. *Republic*, December 17, 1903.

TRANSFER.—Elder Charles B. Briggs of the Manchester conference was transferred December 1st to the Sheffield conference.

BREVITIES.

CLOTHING OF MEN AND WOMEN.

THE difference between male and female attire has existed from a primitive period, but it seems to have become greater as time advanced. In modern years man's clothing has tended to become stereotyped and woman's to go into all possible variety, both in form and color. Head dress is an illustration. While men's hats all conform to a very few types, scarcely two women on the street will have the same kind of covering for the head. It is conceded, of course, that the female attire is more cumbersome than man's and admits of less freedom of movement to the wearer, but there is another disadvantage little thought of perhaps. A doctor who has been investigating the matter declares that on an average women's clothing weighs about one-third more than man's, and this in spite of the fact that they are weaker and smaller than men.

WAS JESUS A CARPENTER?

The question whether Jesus was a carpenter has been answered in the negative by Ernest Crosby in the *Craftsman*. St. Mark says that the people of his own country asked: "Is not this the carpenter, the son of Mary?" But the writer of the article says that this is of course not absolute proof, for the people asking the question might have been mistaken. In St. Matthew, however, it is recorded that the people inquired, "Is not this the carpenter's son? Is not his mother called Mary?" But the argument that Jesus was not a carpenter is based on the absence of figures of speech relating to the carpenter's work. He uses the farmer, the shepherd, the fisherman, the merchant, as illustrations of His lessons, but craftsmanship of any kind is not manifested as having been familiar to Him. Mr. Crosby thinks Jesus was a tiller of the soil. Certain it is He lived very close to nature.

THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held in Handsworth Assembly Rooms, Wretham Road, Handsworth, Sunday, November 29, 1903, President Homer J. Rich presiding. There were in attendance, Presidents Francis M. Lyman and Heber J. Grant, and the following traveling Elders: Albert D. Ford, Joseph H. Cutler, Kimble Bascom, Samuel Howard, William O. Creer, William H. Howard, Charles T. Richardson, Henry Hone, James Thomas, George H. Thomas, Ernest Holmes, David Andrew, John W. Robertson, Frank W. Brazier, William W. Phelps, Albert J. Cope, Thomas C. Pierce and George W. Spokes.

The services were commenced at 10:30 a.m. After singing and prayer President Rich welcomed the Saints and felt to thank the Lord for the bless-

ings enjoyed, the work done, and the success attained during the previous six months. He read the statistical report of the labors of the traveling ministry which showed an average per month of 589 tracts distributed, 40 Gospel conversations, and 17 books per Elder.

President Lyman expressed his pleasure in meeting with the Saints, and said every man should be a Latter-day Saint because he would then be keeping the commandments of the Lord. He admonished the local Saints to be united with the Elders, and pointed to the fact that power is the fruit of devoted service, and the seal of approval of the Lord always attends that kind of service.

President Grant showed that the Spirit of God was obtained by diligence in the work of truth, and that any labor done in the work of the Lord was the greatest investment that mortals could make.

At the afternoon session the names of the general Church authorities, president of the European mission, and the president and traveling Elders of the Birmingham conference were presented and unanimously sustained by the Saints.

Elder Spokes said the "Mormons" believed the Gospel of Christ in its entirety, and that the Book of Mormon was a divine record. Elder Cutler stated the Latter-day Saints taught nothing but that which is elevating and pure. He also testified that the authority of the holy Priesthood had been restored in this dispensation. The saying of the Apostle Paul in Galatians i: 8, 9, was cited by Elder Ford, and he testified that men were authorized in this day and age of the world to act in the name of Jesus Christ, and the Gospel taught by the Latter-day Saints is the same as taught by the Apostles of old.

President Grant said he greatly rejoiced in the testimony of the Elders and the spirit they had. He emphasized the fact that there is only one path of safety in the Church, and that is the path of duty. It is the love of the Gospel that keeps us in the line of duty, and we cannot neglect that duty and have the Spirit of God. Knowledge will not save a man, but work is the prime factor in gaining salvation.

The evening service commenced at 6 p.m. Elder James Thomas showed that the Latter-day Saints believe the Savior's Gospel and declared the time had come which was predicted by the Apostle Paul (II. Tim. iii,) and that the Christian world had a form of godliness but denied the power thereof. Proofs of the divinity of Joseph Smith's mission were presented by Elder Creer.

President Lyman read from Acts ii: 38, "Repent and be baptized," etc, and said the Latter-day Saints take the Scriptures in their literal meaning. He stated that whenever the Lord had a work to be done He had living oracles and it is no more wonderful in our day than in former times. He spoke of the many Christian churches in the world to-day and their disagreement regarding the way to eternal life. He spoke of the principles taught by Peter on the day of Pentecost and stated that Jesus recommended the baptism of John, which was by immersion. We come to knowledge of God by communion with the Holy Ghost. President Lyman told his personal acquaintance with the Prophet Joseph Smith and testified to his honest and noble character.

President Grant spoke on the persecutions of the Latter-day Saints and the

terrible trials and sufferings that were endured by the Saints for the sake of the Gospel.

The conference was closed by singing "Hark ten thousand thousands voices." Benediction was pronounced by President Lyman.

Presidents Lyman and Grant met the Elders in Priesthood meeting at 9 o'clock Monday morning, listened to reports and gave counsel.

ERNEST S. HOLMES, Clerk of Conference.

THE RETURNED MISSIONARY.

BY PRESIDENT JOSEPH F. SMITH, IN THE "JUVENILE INSTRUCTOR."

ATTENTION was recently called through these columns to the spirit of laxity which sometimes manifests itself even among our missionaries in the field. The justice of the plainly-stated but kindly-meant criticism there offered has been demonstrated by sundry comments that have come to our attention since the article was written.

We are told that this disposition toward inactivity in practical affairs clings to some of the missionaries after their return, and to a great degree unfits them for the daily labor required at their hands. To cite a specific instance:

The manager of one of our large business houses was in need of a young man in a position where activity, energy and skill were required, and for which a good salary would be paid. Among the young men named to him in response to his enquiries was a recently returned missionary whose business experience prior to his ministerial labors abroad had fully prepared him for the vacant situation. The manager remarked, "I know him well; my only objection to him is that he has too much of the missionary spirit about him." "What do you mean?" was asked. "He is inactive," was the prompt reply: "he is a good talker, and can hold his own in discussion and debate, but he is out of practice as far as hard, plodding, persistent work is concerned. I have had some such as he in my service before; they find it difficult to learn that words are of little use where 'hard licks' are demanded, and that the drudgery of business is essentially different from argument, however eloquent."

Such a condition must appear almost incredible to one who has not investigated for himself. We cannot believe that it is widespread, but that it exists at all is unfortunate. Is it possible that a special call for a season's labor in the direct service of the best of masters can disqualify the servant for thorough work in material affairs? Experience in the army of the Lord should make of men the truest of soldiers, giving them added bravery and skill for the practical battle of everyday life.

Service in the Lord's cause is a means towards obtaining a true education, and an education that is worth the name widens the field of its possessor's usefulness, and imparts zest and energy to all his undertakings. One's religion should make of him a better son and brother, a more loving husband and father, a stronger citizen, in short, a true man. One's labors in the missionary field should broaden his field of vision, vitalize his energies, enlarge his capacity for good work in any direction, and make of him in every way a

stronger and more useful citizen, as well as a more devoted member of the Church.

While a missionary is actually engaged in the field he should be wholly a missionary, devoting the best of his energies to the special duties assigned him. When he returns to his home community, he is still a missionary in the general sense, but he must remember that he has again taken his place in the ranks of the toilers, to earn his bread by the sweat of his brow. The period of missionary field-service is generally too short to permit a feeling of professionalism to assume any great proportions; and this is as it should be.

Returned missionaries ought to be in demand where brave hearts, strong minds and willing hands are wanted. The genius of the Gospel is not that of negative goodness—mere absence of what is bad; it stands for aggressive energy well directed, for positive goodness—in short, for work.

We hear much of men who are specially gifted, of geniuses in the world's affairs; and many of us force ourselves to think that we are capable of little and therefore may as well take life easy since we do not belong to that favored class. True, not all are endowed with the same gifts, nor is every one imbued with the strength of a giant; yet every son and every daughter of God has received some talent, and each will be held to strict account for the use or misuse to which it is put. The spirit of genius is the spirit of hard work, plodding toil, whole-souled devotion to the labor of the day.

Let no one think that any honorable labor is beneath him; harbor no dislike for the work of the hands, but let the mind direct them in skill and energy. The example set by our late beloved President Wilford Woodruff has often been cited abroad, and held up for the admiration and emulation of those who are not of us; it is that of most of the leading men of our Church. Even in his old age he did his share of physical toil, and rejoiced in his ability to "hoe his row" and hold his own with his grandchildren on the farm.

The Gospel of Jesus Christ is a practical Gospel; it has to deal with natural as well as with spiritual matters. Its tools are the Scriptures and the implements of industry. Its sancturies are its tabernacles and temples, its workshops and factories and farms.

"My son, be up and doing, and the Lord be with thee."

CURRENT EVENTS.

NORDENSKJOLD PARTY RESCUED.

THE most popular expeditions to the frozen regions have been for some reason to the far north, and great losses of lives and treasure have occurred in the proximity of the much sought for pole. The Swedish explorer Nordenskjold, son of the famous discoverer of the North-east Passage, recently undertook in the ship *Antartic*, investigation of the regions of ice in the south. The result was disaster. A year ago the vessel was caught in the ice near Joinville Island, and the pressure was continued until the ship was disabled. February 12th, the *Antartic*, badly damaged, was cleared of the ice and, though leaking badly, attempted to sail to Paulet Island. She was swept back by the wind, however, and soon sank. The crew had landed, and after a long wait were rescued. The Argentine warship *Uruguay* landed the explorers at Buenos Ayres last Tuesday.

CHASTENED.

BY HENRY J. LILLEY, KARACHI, INDIA.

"Blessed is the man whom thou chastenest, O Lord" (Psalm xciv: 12).

Adown the stream of life I steer my bark;
The beacon dimly gleams, the way is dark.
I strike a snag, and while my fate bemoan—
Thus was I stayed on cat'ract's brink, I mark.

Battered my bark; I, bruised, resume my way
Now darker still; more dim the beacon's ray.
The whirlpool draws me in: (when I emerge)
Behold! 'twas from the quicksand's fatal sway.

Thus onward down the way of life I go;
Engulfed in whirlpools, wrecked on snags; but lo!
Always the lesser danger comes to save
Me from the greater threatening below.

To man comes knowledge thus, line upon line,
Precept upon precept, till like a mine
Of wealth, bursts upon his intelligence
The grand truth of the Providence Divine—

That chastens him to show when he is wrong;
That permits trials, but to make him strong.
He knows, while the transgressor's way is hard,
The way to God is also hard and long.

Yes, hard and long, but full of joy and peace;
Life's purpose plain—fear and rebellion cease.
Remorse for the forgiven past is drowned
In the brightening prospect's ecstacies.

The Pilot now is there to steer the bark;
The sunken reef to note, the snag to mark;
The whirlpool to avoid, and quicksand dread,
And other danger, feared when all was dark.

Thus step by step, from estate to estate,
Man plods on his return to heaven's gate,
Taught by his Holy guide perfect to be,
E'en as his Father who does him await.

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